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Synopses of Important Articles.

The Historic Origin of the New Testament Scriptures.* The historic origin of the Scriptures is something apart from the question of their inspiration which belongs to their ideal origin. The apostles had at first little thought of writing down their recollections of Jesus' life. They expected Christ to come in their generation. Their constant preaching tended to preserve and keep in a more or less fixed form the tradition of His life. This became one source of our Gospels. But there were written sources too and some have conjectured an original written source on which the three Synoptics built. This was the Hebrew Matthew. Thus the written Gospels we have grew up as naturally and humanly as was the earthly origin and development of the Incarnate Word. There was no thought of their being Sacred Scriptures alongside of the Old Testament Scriptures until a much later period. They were written like the epistles for temporary needs to satisfy the wants of their generation. But whatever difficulties may exist as regards the exact historic facts concerning their authorship, their historic origin cannot be questioned. The difficulty lies in the question of their credibility. Consider four remarks, (1) we must distinguish between the witness to facts and the inferences as to the meaning and ground of these facts. The apostles were certainly competent witnesses to the facts connected with the resurrection. Whether they rightly interpreted the facts is another question. (2) The objection is made that the bias of the apostles in favor of miracles makes their testimony for them of no value. The reply is that their bias was rather against the character that Christ displayed and, as the writings themselves show, they were forced against their prejudices to accept His ideal and character; (3) these disciples were competent to give their own experience growing out of their faith in Christ. This testimony was to the Messiahship and salvation of Jesus Christ. Still this testimony, while strong, is subjective; (4) the strongest objective argument is the merely historical representation of Christ given in the Gospels.

An earnest and well-reasoned argument.

The Egypticity of the Pentateuch, an argument for its traditional authorship.† Believing in the Mosaic editorship of the Pentateuch the author seeks to find evidence from Egyptian sources in favor of this view:—(1) The Hebrew designation of Egypt is not "Kham" the monumental term, but "Mizraim" a dual Hebrew form. This use of the dual of an Egyptian word ("Mzaru," fortress, fortified) reveals the presence of an editor who was, like Moses, an Egyptian; for the idea of duality pervades the whole of Egypt's history and literature. The editor must have been familiar with the details of Egyptian thought, since he has described it not as "Kham," but as the two

* By Thos. G. Apple, D. D., LL. D., in *Reformed Quarterly Review*, Oct. 1890, pp. 429-448.

† By Rev. Alfred H. Kellogg, D. D., in *The Presbyterian and Reformed Review*, October, 1890, pp. 533-555.